1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

105 marked reluctance with which informants discuss religious topics.
124 There is yet much to be obtained concerning beliefs and practices, but it will be a difficult matter to overcome the native reserve.

114 Comparatively little has been published on the Northern Paiute. Curtis has some material on the Nevada Paviotso as has Sarah Winnemucca Hopkins. A twenty-page paper by de Angulo and Freeland, partly linguistic, concerns the Fort Bidwell Paiute but is avowedly incomplete. For comparative material I have drawn on Lowie's Northern Shoshone and Notes on Shoshonean Ethnography. It is scarcely necessary to mention the very obvious debt to Spier's Havasupai Ethnography; and I am further indebted to Dr. Spier for the use of his Klamath material, still in manuscript form.[1] Dr. Kroeber has very kindly allowed access to the unpublished Walapai data which embody the results of the 1929 summer field course of the Laboratory of Anthropology.

122 Acknowledgment should be made to the residents of Fort Bidwell, who were uniformly helpful and sympathetic, but especially to Mr. Henry Kober and to Mrs. Chester Lowell, who with great kindness allowed specimens from their private collections to be brought to Berkeley for photographing; to Mr. L. Shotwell, of the local Indian school, for material assistance in procuring informants; and to Mr. and Mrs. F. J. Schmitz, of Beatty, Oregon, for extraordinary kindness in providing housing and in obtaining informants. I am indebted to Professor W. A. Setchell, of the University of California, for the examination of native tobacco specimens; to Mr. Morris Halperin, University Farm, Davis, for classification of several grasses; and to Mr. John Thomas Howell, of the California Academy of Sciences, for all other plant identifications and for incidental botanical information. Thanks are also due Professor E. O. Essig, of the University of California, for identification of insects and for use of manuscript material; and Mr. R. H. Rogers, County Surveyor, of Lakeview, for data concerning the geography of southern Oregon.

115 A list of informants is given below. Initials following the names indicate the key by which statements will be identified with certain informants. This has been done when evidence is conflicting, or of particular importance, or derived from a single individual. Statements in which the interpreter plays more than his part are jointly attributed. The ages given below are no more than crude approximations.

[1] Since published in volume 30, this series.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

The following are Gidü'tikad[8] informants:

Pindy (P), born in Adel, Warner valley; aged about 75, perhaps more; the oldest and best of the Gidü'tikad[8] informants.

Joshua Brown (JB), born in Surprise valley; aged 65 to 70; also an excellent informant; blind.

Charlie Washo (CW), the present "chief"; born in Surprise; aged 65 to 70; remembers but little of the old life.

Bige Archie (BA), also of Surprise; aged 50 to 60; one of de Angulo's informants; unsatisfactory for ethnographic data but fairly well versed in tales.

Minnie Anderson (MA), of Cowhead lake, near Fort Bidwell; aged 75 to 80; chief informant on birth, marriage, crafts, etc.

Daisy (Limpy) Brown (DB), born near Plush, Oregon, and later of Fort Bidwell; aged about 60; good information supplementary to that of Minnie Anderson.

Nannie Ochiho (NO), of Fort Bidwell; aged 50 to 60; minor information, principally tales.

This completes the list of Gidü'tikad[8] informants. The following have different band affiliations:

Tom Anderson (TA), originally of a Nevada band (?) but has been in Fort Bidwell many years, aged 65 to 70; remembers virtually nothing of the old life.

Billy Steve (BS), also of Nevada (Summit lake, formerly of Pyramid lake); an occasional visitor at Cedarville; aged about 70; gave excellent tales and could doubtless have given good ethnographic material had time allowed.

Dr. Sam Wata (SW), of Beatty, Oregon; aged about 80; the best potential informant of the lot; a former shaman; vigorous, alert, intelligent, and willing to answer questions. Unfortunately his grandson was suspicious of exploitation and made it impossible to work with him more than two half-days.

Mettie Petty (MP), of Beatty, aged about 60; inconsequential information on a variety of subjects.

Nina Nanee (NN), of Beatty; aged possibly 50; principally tales.

Lizzie Godowa (LG), of Beatty, aged about 60; information on basketry techniques.

My interpreters were Nellie Townsend (NT) of Fort Bidwell, Susie Archie (SA) of Fort Bidwell and Beatty, and Nora Henderson (NH) of Alturas. They were all three intelligent women, averaging perhaps 35 to 40 years of age, and possessed of a good command of English. Their persistence and staunch support were largely instrumental in overcoming the well-known Shoshonean reticence, a characteristic which these people share to a marked degree. Joshua, Charlie Washo, and Bige Archie worked without interpreters; Nellie interpreted for the Andersons and for Billy Steve; Susie, for Nannie Ochiho and for Beatty informants, save for a half-day with Dr. Sam during which her brother, David Chocktoot, officiated. Nora interpreted for Daisy Brown and for Pindy.

An effort has been made to record native terms in the orthography employed by Waterman.

!: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

APPENDIX

There are here appended two verbatim testimonies which resulted from the desire of informants to place on record the events attending their dispossession by the whites, the one topic upon which unsolicited information was volunteered.

1. TESTIMONY (P: NH)

I want to tell how the whites came here. The whites took a man named Wiwu from this side of Malheur and asked him, "How about this man Ochiho (Gidü'tikadᵈ chief)?" He said, "Don't kill Ochiho, just capture him." These whites were coming here with lots of soldiers. They made ten Indians come too.

Johnny Cook (General Crook?), a white man with no right arm, was head of the soldiers. Another man was called Johnny Howard. They came from the north but not into this valley. They caught Ochiho gathering roots at Atkukwi'b, a mountain across from Plush.

The soldiers told him, "Let's have no more war. Let's both drink this water from the springs and rivers. You people, don't steal anything belonging to the whites. Put your bows and arrows under your blankets, and I'll put away my gun." He said more, "You have nice land here. You steal the white people's things. That's why they sent me here to capture you. Both of us (whites and Indians) will use this timber for fires; both can let our horses eat the grass. We'll be friends and eat together."

After this the white people came. They made a fence and pushed these Indians out. That's all.

Ochiho always wore a leather bag the soldiers made for his papers. They wanted these Indians to go to the Klamath reservation. Finally Ochiho said, "My father and my mother died here. I want to stay." They asked, "Where are your children going to school?" He said, "I don't want my children to go away. I want them to go to school here." That's how they had the school here after the soldiers left.

Some white inspector came from the south and talked to Ochiho, saying he had come from Washington to see if the Indians were behaving well. Old Ochiho said, "You talk to me like that! I think you come from down the valley, not from Washington," and he slammed that leather bag down. After Ochiho died, Dick Ochiho and his wife destroyed the papers in that bag.

2. TESTIMONY (SW:DC)

It is seventy years since I realize what is good for me. Beyond that I don't know. I am about eighty-one years old; I was a full grown man at the time of the Modoc war.

Beyond my age there wasn't a white man in this country. There might have been some in the east, but not here.

The Indians rested the seventh day like white people. Then they had a dance or worship. They danced around a big pole[209] . . . . after which they

[209] Here follows the account of the shaman who foretold the coming of the whites, p. 189.

3: Angulo & Freeland D-5 (1926) 1929
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NOTES ON THE NORTHERN PAIUTE OF CALIFORNIA,

By JAIME DE ANGULO AND L. S. FREELAND.

INTRODUCTION.

In the summer of 1926 I had occasion to stay for a few days[1] at Fort Bidwell, in the extreme northeastern corner of California, where a number of Indians, mostly "Paiutes" as they are called in those parts, are congregated around the Government Agency. The Agent, Mr. O. C. Gray who knows personally almost every individual of the tribes located in that part of the country and who is trusted by them, extended to me all possible courtesy and help, and through his efforts I was able to get in touch with some excellent informants who gave me what they could of their time after working hours and this without remuneration. During the day their wives when they were not cooking or otherwise engaged around the camp also helped me.

These men were Perry Parker and Bige Archie. Then too I met George Townsend, a very old man living in his shack at the "Indian Camp" on the outskirts of town. He claims 1840 as his birth-date. At any rate he was old enough to act as scout to General Crook. If it had been possible for me to remain there longer I could have obtained a great deal of very valuable information from this genial old fellow. As it was I had to limit my inquiries to certain questions of culture that interested me from the point of view of diffusion, especially in regard to the culture of the Californian Northeast, and more especially still in regard to the diffusion of culture traits from the Plains area into California. It seems to me more and more clear that Kroeber is quite right in claiming all the Interior Basin area for California[2], to form a culture province apart, with a

1. I should add however that in the last few year I have often come in contact with Paiutes living among the Pit River Indians.

2. For the latest expression of Dr. Kroeber's point of view see the recently published *Handbook of Indians of California*, Bureau of Amer. Ethn., Bul. 78, especially pp. 915, 916.

CULTURE ELEMENT DISTRIBUTIONS: XIV
NORTHERN PAIUTE

BY

OMER C. STEWART

INTRODUCTION

Contrary to what might be expected in such a desert region, fish and waterfowl were an extremely important dietary item for nearly all groups. Nevertheless, because of the inhospitable environment the available food was so often inadequate that the Indians learned to eat nearly everything which could support life. Seasonal migrations in search of food took Indians of nearly every band into the areas recognized as belonging to their neighbors.

In the two and a half months available for this study* it was impossible to visit all the bands still represented by living Indians. Of the approximately twenty-one Northern Paiute bands, exclusive of those in Owens Valley, element lists were obtained from eleven.

Since it was impossible to follow the conventional methods of gathering ethnographic data, that is, by indirect questions which force informants to take the initiative in all descriptions, some mention of the methods employed should be made here. At the start of the inquiry of each complex, such as deer hunting or house building, a general question would be posed and the informant was allowed to offer what information he would. As a rule, however, it was necessary to ask about particular details, or to inquire whether something were done this way or that. With the first informant Northern Paiute names for various items and concepts were recorded; subsequently, with the remaining Indians, the native name was used in questioning. To supplement the name, descriptions and pantomimes were freely indulged in, but the greatest assistance was obtained from several hundred photographs of material culture and a number of actual specimens of beads, basket weaves, traps, games, and the like. Informants usually identified known types of material illustrated; consequently, blind informants were certainly at a disadvantage. The Indians seemed to appreciate seeing pictures of Indian artifacts and manifested particular delight upon seeing representations of their own types. Thus the pictures had the double value of establishing friendly relations between the investigator and the Indians and provided a means of exact identification of material culture.

For the obvious reason that no one individual knows all about everything in any culture, I checked, whenever possible, many parts of the list with two or more informants from the same band. Often it was necessary to use more than

*June 8-August 15, 1936.

[P. 361 (8)]

124 one informant in order to get information about
115 certain aspects of culture. When one informant
[121] supplied the data or when several agreed, no indication is made in the list. An asterisk beside the plus or minus indicates a note when disparate information was received. The entry in the column is what I considered the most correct answer when informants disagreed.

Definite detailed information concerning certain complexes was difficult to get. For example, even the best informants were unable to give consistent and clear answers to queries about house types, dress, property, net manufacture, and techniques in basket weaving. With respect to the first three, difficulties appeared to be due to a lack of fixed styles within a band. With respect to the last two, lack of personal experience seems to be the explanation.

127 While arranging the list for publication, I
114 consulted the available literature dealing with Northern Paiute culture. Whenever published information disagrees with that in the list, an asterisk is placed in the column to indicate a note concerning the element. Some confirmatory information from earlier sources is contained in the notes (also indicated by asterisk in list). The references to published sources are intended to serve as a guide to other, often fuller, de-

BANDS AND INFORMANTS

101 1, Ts,[1] Tasigat-tuvimarai, "between dwellers,"
131 occupied Winnemucca and Spanish Spring valleys NE of Reno, Nevada, and small section of Truckee River E of Reno.

115 Informant.—Nick Dowmington, or Tusi Nick ("Little Nick") (indicated as ND), age ca. 86, born at Doyle, California. His father was from Winnemucca Valley and his mother from Honey Lake, California, Wada territory. ND spent a considerable part of his life at Honey Lake, but in 1936 lived with his son-in-law, Harry Sampson, at the Indian Colony near Reno. In spite of his age, ND was extremely active physically and mentally, had good eyesight, but defective hearing. Although he understood English fairly well and could speak it sufficiently to explain almost everything, his faulty hearing made work without an interpreter difficult. ND was one of the best-informed Indians I met all summer and seemed to know about all phases of Paiute culture. His knowledge of birds and mammals, manifested by identifying and naming them from pictures, was astonishing. Also extensive was his knowledge of band areas and former band captains, for he gave information about all bands from Owens Lake to Oregon. A tireless worker, he seemed to tell all he knew, which was probably due in part to his previous experience as informant for Dr. Willard

[1]The numbers indicate the order in which lists were recorded (see map). The band abbreviations, like Ts, correspond with the headings of columns in the element list.

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scriptions of data here skeletonized, as a check on information which could not be checked sufficiently in the field, and as a guide to illustrations. Of special value is the comparison of this material with that contained in Kelly's excellent monograph. Most of my data corroborate Kelly's, and disagreements occur usually in connection with traits for which she received con-

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flicting accounts. Where published information refers to a single band, the abbreviation for that band name is given in the note. Thus: 272la. Ki: +, Kelly, 152, means that Kelly has reported the presence among the Kidü-dökadö of trait number 272la.

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Since the Northern Paiute area extends far beyond that originally assigned to the Paviotso by Powell (who described only the Northern Paiute of west-central Nevada, especially the Agai, Kuyui, and Toe), since all the Indians of this area from Blue Mountain, Oregon, to Owens Lake, California, now call themselves Paiute, and since the Indian Service officials and other white people in the area know these Indians as Paiute, I have confined myself to the term Northern Paiute rather than Paviotso. When, however, references cited indicated the trait as common to the Paviotso, I have noted that fact in the Ethnographic Notes section.

BANDS AND INFORMANTS

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Park. I spent seven days in the Reno Indian Colony. Each morning I worked with ND as long as my throat would stand the required shouting, and each evening Harry Sampson, aged 43, acted as interpreter for three or four hours. Sampson was a good interpreter and interested in "old Indian ways" in spite of being the player-conductor of a jazz band. He attended Carson Indian School from 1898 to 1913. No one else at the Reno Colony seemed willing or able to give much information, although I attempted to talk with several, including Harry Stevens, Ben Rag, Tom Davis, and Nellie Hinckley.

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2, Ki, Kuyui-dökadö, "Chamistes cujus eaters," lived on the shores of lower Truckee River and Pyramid and Winnemucca lakes. Much of their original territory is now included in Pyramid Lake Reservation, administrative center for which is Nixon, Nevada.

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Informants.—Dave Gibson (né Mahwee), or Dabidna (DG), age ca. 75, born on Virginia Mountain during a piñon-nut season. His mother was a Tasiget from Winnemucca Valley and his father was a Kuyui. Lived most of his life at Nixon, in school there from 1879 to 1887; spent two years, 1887-1889, at the government school at Grand Junction, Colorado. Being a reliable and willing worker he has had many positions with Reservation administrators and in 1936 had a contract to transport the mail to and from the railroad. When visited he lived with his son at Nixon. DG's sight and hearing were fairly good, but he was rather

lethargic. He was less informed than ND and volunteered little except upon direct question. Although he also worked with Park, he seemed inclined to give an answer whether or not he was sure. Because his mail route required half of each day, I used his brother, Dick Mahwee, when he (DG) was not available, thereby obtaining a duplicate list (K2 in list).

3, K2, Kuyui-dökadö.

Informants.—Dick Mahwee (DM), age 59, born at Honey Lake; DG's younger brother. Except for visits to Virginia City and Reno, he lived at Nixon most of his life. Waterman,* who took DM in 1910 to San Francisco to use him in linguistic work, said DM spent his childhood in Long Valley near Honey Lake. When interviewed he was nearly blind, but was otherwise in good health. Having been a "singing doctor" for 20 years and "dance captain" at times, DM was an excellent informant for certain phases of culture.* For material culture his knowledge seemed reliable, but he refused to say anything about childbirth, puberty, and the like, professing complete ignorance. DM spent only four years in school, leaving in 1888. He spoke fair English. I worked with both him and his brother (DG) without interpreters. Ten days were spent in Nixon, slightly more time with DG than with DM.

Additional ethnogeographical data were obtained from Jane Holbrook, Kuyui, and Hattie Whitehead, Kamö. There were several other informants at Nixon who possibly could have given valuable information.

4, Ku, Kupa-dökadö, "ground-squirrel eaters," lived on the lower Humboldt River and near Humboldt Sink. In 1936 several lived in the Indian Colony at Lovelock, Nevada.

Informants.—Gilbert Natchez (GN), age ca. 54, born at Brown's Station, 20 miles SW of Lovelock, Nevada. Both his parents were Kupa. GN lived about 36 years at Nixon, but learned of "old Indian ways" from his mother and grandmother. He lived at Lovelock in 1936. He fell off a train when a young man, which left him badly crippled. His sight and hearing were good. He was forced to remain much of the time at home, which, he said, was spent in talking old Paiute lore. I was impressed by his breadth of knowledge and by his ability to express himself. His lack of personal experience with aboriginal culture limited his knowledge; notwithstanding, he surpassed anyone else I found at Lovelock. He was taken to San Francisco and used as a linguistic informant by A. L. Kroeber. He proved very apt and was kept three months. He learned to write his language in phonetic script and he has a paper published under his name.[10] He also supplied the culture data recorded by Loud.[11] I worked with GN four days.

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*UC-PAAE 10:13-44, 1911.

*'ada (crow) is DM's power.

[10]"Northern Paiute Verbs. UC-PAAE 20:254-259, 1923.

[11] Lovelock Cave. UC-PAAE 25:1-183, 1929.

115 Skinny Dave, or Parviano, the "Küpa chief," proved to be an unsatisfactory informant. He had unlimited self esteem, but very meager knowledge.

Annie Lowry (AL), age 69, half-breed Küpa, has lived always at Lovelock. She was one of Lowie's informants for myths and had a ready answer for most questions. I asked her particularly about traits concerning women. She had lived too much with white people to be extremely well informed, and some of her information was obviously colored by European concepts.

101 131 5, To, Toe-dökadö, "tule eaters," possessed Carson Sink, Carson Lake, and lower Carson River; now found on Stillwater Reservation and at Fallon, Nevada, Indian Colony.

115 Informants.—Bob Springer (BS), age ca. 70, born at Stillwater and always lived there. Parents were Toe. He seemed very active and his sight and hearing were unimpaired, but he was not a willing worker. Although Lowie had used him, he refused to do systematic work with me. He seemed to know sufficient English to be a good informant without an interpreter. I spent four or five hours with him.

Little Pete, or Kupida (LP), age ca. 70, has always lived at Stillwater, as had his parents. LP could hear and see sufficiently, but his English was limited. His knowledge of aboriginal conditions was certainly not the best. He was aided by his wife (a Toe), who also acted as interpreter. About twenty hours were spent with them.

101 131 6, To, Tövusi-dökadö, "grass-nut eaters," in Smith and Mason valleys and upper Walker River in SW Nevada.

115 Informants.—Maggie Wright, or Tugövino (MW), age ca. 75, born at Wellington in Smith Valley. Both parents Tövusi. MW's hearing, sight, and memory were good. She had lived much of the old culture and also had heard about it, and was well informed, but needed an interpreter.

Goggles Wright, or Povawotso (GW), age ca. 85, born near site of Fort Churchill; MW's husband. Father was Agai, mother was Wada of Honey Lake, but GW had lived most of his life at Smith Valley, where he had been a famous hunter. In spite of his age, his sight, hearing, and memory seemed good, and he was willing to tell all he knew. His knowledge supplemented MW's, and their information is combined in the element list. He also needed an interpreter.

Interpreter.—John Wright, age 39, son of MW and GW. John had traveled considerably, having been two or three years in Oklahoma and more than a year at Fort Hall, Idaho. He lauded the Peyote cult as the "Indian New Deal," but, although he desired to, he could not start it at Stillwater, because he did not have a drummer and the fire. Of all the Indians I met the Wright family seemed to be the most active participants in the old Paiute culture. They had just moved their house [768] and taken up new land because of a death on the previously occupied farm. Old Paiute superstitions and charms were carefully observed. The family lived at Stillwater. I spent three days with them.

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Washo NT26

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7, Pa, Pakwi-dökadö, "chub eaters," on the S shores of Walker Lake, in Soda Spring Valley, and at Hawthorne, Nevada.

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Informant.—Dan Voorhees (DV), age 66, born at Hawthorne. Father was Toe; mother "half Pakwi, half Kutsavi" (Mono Lake). Until DV was 30, he had lived at Hawthorne, then he moved to Schurz, Nevada (Walker River Reservation), where he was Indian policeman until 1935. His sight, hearing, and memory were good and he reads and writes English well. Although he seemed well informed, his information was probably equally true for the Agai (north Walker Lake) as for the Pakwi. He had acted as informant for Dr. C. Hart Merriam. He is the most Europeanized Indian I met. My attempts to interview other Indians at Schurz were fruitless.

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8, Wa, Washo (non-Paiute). Washo territory was mostly in the Sierra Nevada Mountains surrounding Lake Tahoe. The valleys just at the eastern foot of the mountains—Truckee Meadows, Washo Lake Valley, Carson Valley, and others—served as winter homes. The territory extended from the southwestern shores of Honey Lake in the N to the North Fork of Walker River in the S. Gardnerville, Carson City, and Reno, in Nevada, are the present Washo centers.

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Informants.—Charlie Rube, age 76, born near Coleville, California, at the extreme S end of Washo territory; both parents Washo. He lived winters near Minden, Nevada, for many years, spending summers near Bijou, California, on the S end of Lake Tahoe, where I found him. Charlie's faculties seemed normal, but his knowledge of English and of Washo culture was limited.

Susie Rube, age ca. 65, Charlie's wife, acted both as informant and interpreter for Charlie, although she steadfastly refused to talk openly to me. Two other old Washo women "unofficially" participated and on many points the women reached a joint decision before giving me an answer. During the four-day interview, the three old women did not let their conversation interfere with their basketmaking.

Dick Bender, 76 years old; Indian policeman at Carson City for thirty-six years (until he went blind in 1930). Dick was used especially for ethnogeographic data. He lived at Carson.

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9, At, Atsa'kudökwa-tuviwarai, "red-butte dwellers," possessed the Quinn River drainage in northern Nevada; live now on the McDermitt Reservation in the same area.

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Informants.—Pete Snap, or Nino'o (PS), aged ca. 60, half-breed, born at McDermitt. Mother an Atsa; during PS's youth she lived with her parents. PS lived most of his life at McDermitt, where I found him. Physically, he was sound in all respects. Although born after the establishment of Fort McDermitt, PS's family continued their nomadic life until he was about 14, so that he actually experienced much of the old culture. In fact, I consider my Atsa list one of the three best. PS was willing to tell all he knew and he had a very adequate command of English. I spent

115 about thirty hours with him. I believe valuable returns would be had from spending more time at McDermitt.

Emma Crutcher and Race Horse Bob, both of McDermitt, were interviewed, but they knew much less than PS.

101 131 10, Sa, Sawa'maktödö-tuviwarai, "sagebrush-mountain dwellers"; lived along the middle Humboldt River near the present town of Winnemucca, Nevada, where they still have a rather large colony.

115 Informants.—Sam Louie, or Tsa'kwöda (SL), age ca. 70; both parents Sawa. SL has lived at Winnemucca since his birth. He had good eyesight and hearing. His knowledge and his understanding of English were limited, although I worked with him without an interpreter.

Jack Miller, or Tupinatsi (JM), age ca. 75, born at Winnemucca; both parents Sawa. JM received a pension from the War Department in recognition for services rendered as a scout for Captain Wagner during the Bannock Indian War. His hearing was very impaired, yet I could shout loud enough to make him understand. His sight was good. He seemed a little better informed about "old ways" than was SL; they were interviewed together and discussed doubtful traits. JM spoke good English, and interpreted some for SL. I consider the Sawa list one of my least reliable; thirty hours were spent with them.

101 131 11, Tg, Tagö-töka, on Owyhee River in the SW corner of Idaho and the SE corner of Oregon; are now at Duck Valley Reservation.

115 Informants.—Dick Stanley (DS), age ca. 85, born along Owyhee River near Jordan Valley, not far from Silver City, Idaho. He grew to manhood on the Malheur Reservation, but was exiled to Yakima Reservation for participating in the Bannock War. After five years he was allowed to return to Tagö territory. He married at Yakima. DS lived at Owyhee for fifty years. He was nearly blind and was a little hard of hearing, but his memory was still good. Almost any question would start his talking at great length. Unfortunately he knew little English and my interpreter had difficulty getting detailed information when DS wanted to recall past exploits. He probably knew about the old culture better than appeared to me. I interviewed him about thirty hours.

Taviyoni'i, DS's wife, age ca. 80. Her parents belonged to the Koa'agai band of Paiute who had lived along Snake River near Bruneau and Boise, Idaho. She listened to the interviews [124] and often made remarks about questions. The interpreter appeared to pay little attention to her, but I could never be sure whether DS or his wife supplied the information I received.

Anne Winnemucca, past 90 years old, supplemented information on chiefs and areas of old bands, but was too feeble for intensive questioning.

Interpreter.—Mrs. Jessie Little, age ca. 40, half-breed. Her command of English was fair, but her backwardness in guiding the discussion along

115 the lines of inquiry of the investigation, together with her inadequate translation of information volunteered by the informant in addition to that dealing with the topic under discussion, detracted from her value as an interpreter.

101 12, Wd, Wada-dökadö, "wada-seed eaters," cen-
131 tering near Malheur Lake, Oregon. The area claimed by this band extended N to the headwaters of Silver River and E to include most of Malheur River. They formed the largest band on the old Malheur Reservation, which was taken from them after the Bannock War. At present they are located in the Indian Colony at Burns, Oregon.

115 Informants.—Scarface Charlie, or Tokwa'nogit (SC), age ca. 69, born near Crane, Oregon; parents were Wada. SC lived at Burns all his life, visiting Warm Springs Reservation from time to time. He went blind a few years ago, but his hear-
[124] ing was good, and he was alert mentally. I talked with him without an interpreter, but it was difficult at times to make him understand what information I desired. He seemed better able to speak English than to understand it. He insisted he lacked information concerning much of the culture.

Blind Jim, or Tongio (BJ), age 76, born at Anderson Valley, SE of Burns; parents Wada. Except a few years spent at Fort Bidwell, BJ lived at Burns all his life. Blind since the age of 15, he lacked knowledge of certain features of the culture about which even much younger Indians knew. I used an interpreter with him, checking elements not known by SC, or about which there was doubt. Two or three young women acted as interpreters at separate times; none was very good. Dissension between strongly Roman Catholic and "heathen" Indians, and general dislike for white people, combined to make ethnographic work at Burns unpleasant and difficult. When the old Indians knew about the aboriginal culture, such knowledge was difficult to obtain because of their reluctance to talk or to interpret. About thirty hours were spent with SC and this informant.

In addition, Jack Hoodie, age 56, of the Hunipui-dökadö band; Pete Temens, about 65, a Tagö Indian, in 1936 "chief" at Burns; and several others were questioned but refused to give extended interviews. Miss Beatrice Blythe (Mrs. Frank Whiting), from Yale University, was in Burns laboring under these very unfavorable conditions to make a detailed ethnographic study.

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NR13 Northern Paiute NR13
Achomawi NS5

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13, Ki, Kidü-dökadö, "woodchuck eaters," occupying Surprise Valley, California, and adjacent territory in southern Oregon and northwestern Nevada, were interviewed at Fort Bidwell, California.

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Informants.—Bob Anderson (BA), age ca. 80, born near Gold Mountain; parents Kidü. BA started acting as interpreter and scout for General Crook and later worked in this capacity two years at Fort Harney, Oregon, and six years at Yainax on the Klamath Reservation. He lived at Fort Bidwell forty years. He was nearly blind.

Charlie Washo (CW), age ca. 75, born in Surprise Valley; present "chief"; parents Kidü. CW lived alternately in Susanville and Surprise Valley; was nearly deaf.

Key Henderson (KH), age 66, born near Warner; parents Kidü. KH spent life in Warner and Surprise Valley.

Joshua Brown (JB), age ca. 75, born at Surprise Valley; blind for many years; parents Kidü.

The first three informants combined their resources to tell as much of the old life as they knew; JB, better informed than the others, supplemented their knowledge, but he was too ill to work with me for long periods. Kelly[1] used all except Key Henderson for her monograph on the Surprise Valley Paiute, rating JB "excellent." Although informants told all they knew willingly, circumstances were far from satisfactory in obtaining completely reliable information. Twenty-eight hours were spent with informants.

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14, AE, Achomawi (non-Paiute). Claiming the western slopes of Warner Range, the Achomawi were neighbors of the Kidü Paiute. Their principal area consists of the upper Pit River drainage, and there is still a rather larger colony in the vicinity of Alturas, California.

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Informants.—Sam Fox (SF), aged ca. 80, born and reared near Likely, California; parents both of the Likely band of Achomawi. SF's sight and hearing were still good, and in spite of extremely poor health he was mentally very alert and willing to tell of old culture. His understanding and use of English were good.

Lily Chip (LC), about 60, SF's niece, born near Likely; could supplement SF's knowledge about such things as childbirth, girl's puberty, and other topics. I consider the Achomawi list among the best recorded: twenty-four hours were spent with informants.

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[1] UC-PAAE 31:69, 1932.

[p. 365 (B)]

Washo NT20
Achomawi NS5

N 721 173 raided them and drove them out of the country (GW). To: Paiute killed Sai in Lovelock Cave (LP). LP said his grandmother was Sai. BS and MW agreed that LP had Sai blood in him which accounted for his meanness. To: The Tövusi joined Toe when they chased Sai from Humboldt Valley. This explains why so many arrow and spear points have been found around the now dry lake. Pa: The war against Sai is only one about which DV knew. "The Sai were from around Klamath River and raided Paiute, who finally struck back so hard that the Sai never recovered. All Paiute bands aided in battle. This happened three generations ago." Wa: Only one war between Washo and "Digger" [W 721] was remembered by LR. One person was killed. Washo and Paiute did not fight. The Paiute was a big tribe, but they did not like to fight. The Washo was a small tribe of good fighters. Neither wanted to start anything." At: The real Sai lived in Oregon and they were the ones killed near Lovelock. The Pit River Indians (igigawe) only called Sai because it came to signify anyone bad or warlike. The Atsa joined Kuyui in war against Pit River Indians (PS). Sa: The Indians in American army really won the World War. The Indians showed generals how it could be done. They formed a circle around German trenches (JM). Tg: The Pendleton Indians are the real Sai. The Tagö had trouble in old days with Araitsi (Warm Springs, Oregon), Sai, and Shoshone. Ki: Charlie Washo's father went to Pyramid Lake to fight against Pit River Indians. He got scared, however, and ran away (JB). AE: Two wars with Paiute are recounted by Pit River Indians. One was [A 721 173] generations ago, the other was in historic time and occurred in Achomawi territory.

2177. Ts: In the last great war with the Pit River Indians, ND's grandfather went around and killed all the girls who had been taken captive to prevent their escape and to prevent trouble at home. There were many people killed, "maybe 4000."

BIRTH CUSTOMS

N 778 852 753 2178. Ts: Mole flesh was dried, powdered, mixed with ocher and replaced in the moleskin, the whole to be used as a sex and gambling charm. It is dangerous to possess such a charm because it might enter one's body through a sore or something and kill owner. It causes sickness like blood poisoning. To: A mole charm is dangerous medicine. One made an Indian boy sick a [N 755] little while ago, and he would have died if the Indian doctor had not treated him. The boy was painted and father was forced to throw away his mole charm. Wd: Denied by SC and said by BJ to be very dangerous.

N 944 [115] 2179. K2: DM had never been a father and denied any knowledge about childbirth customs.

2181, 2207. K1: During 22-day confinement 5 baths are taken. First bath 5 days after

had often had important repercussions upon the culture of the peoples under consideration. Before the Northern Paiute of Central Oregon had any real and immediate contacts with the Whites, for example, the need of retired Hudson's Bay employees and other early Willamette Valley settlers for Indian slaves to work their farms, and the need of miners in southern Idaho and northeastern Oregon for supplies, probably had had a good deal of effect upon the choice of habitat, and some of the manners and customs of the Oregon Paiutes. How else is one to explain, for instance, the presence of roving, peaceably inclined Northern Paiutes in the Willamette Valley at the opening of the 19th century, and their absence in this region before the middle of the same century, or how is one to account for an early 19th-century, sparsely distributed, unmounted, hunting-gathering population being organized in relatively large, mounted predatory bands, by the late 1850's and the 1860's?

To continue with the Northern Paiute of Central Oregon as our example. Elderly Northern Paiute informants undoubtedly gave, in all honesty and with as much accuracy as memory allowed, to those ethnographers working with them in the 1930's and '40's, what the informants knew about native life as it was lived when they were boys and girls, or young men and women. Whatever else informants gave, on the authority of deceased relatives, was tradition. And as we know, oral tradition can be a combination of accuracies and inaccuracies, interlarded with a good deal of reasoning after the fact. All this information, or "field data," was then used as the basis for several monographs purporting to describe the aboriginal way of life of various groups of Oregon-Northeastern California Paiutes.

Unfortunately, the monographs referred to do not describe, in our judgment, the aboriginal culture of these groups. By 1860-1870 many of the Oregon Paiute had had horses for five to fifteen years, at least. They had also had heavily loaded, poorly guarded supply trains and emigrant trains, and droves of cattle, horses, and mules

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13

40. Army officials of this period were generally critical of the many unprovoked attacks on Indians by White settlers and miners. Such attacks too often precipitated needless Indian "Wars." Thus Dew, in narrating the clash between the White prospectors and Indians near the head of Goose Lake during his Owyhee Reconnaissance expedition, begins: "During our stay in the [Goose Lake] valley there occurred one of those incidents, that are unfortunately too common on our frontier, and often end in the injury or murder of innocent and unoffending citizens" (Drew, Official Report, pp. 7-8). 648

41. The Northern Paiute respected Army officers, who had a reputation of making few promises, but keeping their word. Col. Elmer Otis underscored the necessity for this sort of behaviour, in a letter written in the 1870's to Special Commissioner I. D. Applegate: "All promises to Indians must be kept faithfully, or they soon lose confidence and when once lost it is hard to regain" (NA. WDC. DC. 0-31-Encl. 4-1870). [609]

42. Thus Frank Lynch, a Sprague River Valley Klamath testifying in Court of Claims E-344 in 1931 on how he happened to attend the treaty council of 1864, said: "The eastern part of the Indians was requested to come to that council and they arrived at the place they called — below the place where they now call Chiloquin; and from that point we moved to this place of council. And I went there because I wanted to learn something and we had been promised to get some stuff from the Government, was word sent out. That is how I come to be there" (Court of Claims E-344, p. 827).

43. Kelly, Surprise Valley Paiute; Omer C. Stewart, Northern Paiute Bands, p. 135; Whiting, Paiute Sorcery, pp. 16-18.

44. In fact, Drew indicates in a letter dated July 12, 1864 that he considered the Silver-Summer lakes region as being occupied at that time "by Indians of Ou-a-luck's band who are giving so much trouble near Canyon City" (Drew to Assistant Adjutant General, WR, vol. 50, pt. 2, pp. 877, 900). In his official report Drew blames another "Snake chief," Pauline, for an attack on a wagon train near Silver Lake on June 6, 1864 (Official Report, pp. 5). Information about Ou-a-luck or Howlark is fragmentary; after 1865 nothing is certainly known about him (RCIA 1865 [CDS #1248] p. 89). 131 648

45. Kelly, ibid., p. 67; Omer C. Stewart, idem; Whiting, idem. 000

46. Kelly, ibid., p. 69.

47. Kelly, ibid., p. 70.

48. Frank John, a Surprise Valley Paiute witness at the Reno hearings, who was born in Warner Valley near Adel, Lake Co., Ore., ca. 1885, 115 131

and raised at Lakeview, Ore., at the head of Goose Lake, testified that the Paiute he was descended from not only hunted on the western slopes of the Warners around Goose Lake, but also hunted even farther west, in Drew's Valley and around Dog Lake. In a little valley which John did not know an English name for, some eight miles west of Lakeview, the Paiute obtained camas and other tubers, wild plums, wild onions, ground-hogs and deer. John had also heard of Paiutes utilizing the Chewaucan River-Summer-Abert lakes country for waterfowl at Chewaucan in the marsh, deer around Summer Lake, and ducks and deer and field rabbits at Abert Lake. Of Silver Lake and its food resources he said, "I don't know much about it," indicating that it was outside the range of his people (Reno Transcript, pp. 173-182, 184-185).

49. For early references to Northern Paiute in Surprise and Warner valleys see Elliott, Ogden Journals, vol. II, p. 220; Frémont, Report, p. 212; Delano, Across the Plains, p. 89; Reed and Gaines, Gold Rush, vol. I, pp. 310, 577-578 and fns., pp. 624-627 and fns.; Williamson, Report of Reconnaissance made in 1849, pp. 20-21; Abbot, Report, p. 27; Drew, Official Report, p. 10; NA. BIA. OS. Letters Received 1869. H-18 (Huntington's detailed account of his 1868 visit to eastern Oregon, with remarks on Capt. Warner's death at Warner Lake in 1849); Indian Affairs on the Pacific, p. 28; Protection Afforded, pp. 12-14 (a notable account of Hot Spring [Surprise] and Pi-ute [Warner] valleys and the Indians encountered there, in 1854, by Capt. Jesse Walker); Drew, ibid., pp. 9-15, 24 (also an excellent account, for 1864); Gatschet, Klamath Indians, pt., I, 28ff.; RSW 1867 [CDS #1327] p. 69 (Maj. Gen. George Crook's report on Surprise and Warner valleys). For accounts of the Surprise Valley Paiute from 1870-1877 when they were intermittently on the Klamath Reservation see fns. for 3. 2; for a recent account of them see Kelly, Surprise Valley Paiute.

50. The Army officer was Gen. Benjamin Alvord, commanding the Department of the Columbia. In April, 1864, Alvord wrote to Col. R. F. Maury, commanding at Fort Dalles, Ore., "Any feasible and practical scheme of getting the Snakes under our control will command instant attention...They are a roving, nomadic race...a tribe hard to tame, not accustomed to a fixed place of abode, have no homes and no country; cannot by treaty surrender any lands, for they claim none. Such is supposed to be their condition." Huntington, with a Snake treaty in the offing, immediately controverted Alvord's statement, asserting that the Snakes had a sense of owning land, and that they claimed "all the land embraced in southeastern Oregon, together with parts of Idaho, Utah, and perhaps [sic] Nevada" (WR, pt. 2, pp. 810, 836-837). Statements made by numerous Northern Paiute witnesses in 1951 at the Reno hearings go far to substantiate Gen. Alvord's remarks (Reno Transcript, pp. 15, 30,

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13
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103. Court of Claims E-344, p. 670.

N 115 551 104. Grandson of Winnemucca, the well-known Northern Paiute leader; age ca. 70 years in 1951; born thirty miles north of McDermitt, Nev., and living, in 1951, on the Summit Lake, Nevada, Indian Reservation.

K 101 551 [701] [622] 105. "Chiliquin" is now used locally by Indians and Whites for Klamath-speaking Indians living in the Williamson-Sprague River area (information from Mrs. Charlotte Roberts, Eugene, Ore., March, 1955). Chiloquin was a Klamath war leader who lived on Sprague River and whose name is second in the list of Klamath signers of the October, 1864 treaty as "Chili-que-nas" (Stats. L., vol. 16, p. 383). He evidently had connections with the Sprague River Klamath group; Dick Brown, Motcunka'sket's son, testified in 1926 that his father was "head chief of the Bly [Klamath]," that Le-lu (another treaty-signer) was Motchunka'sket's "chief sub-chief," and that Chiloquin was his "next sub-chief" (Court of Claims E-344, p. 129, also p. 952). The present town of Chiloquin on lower Sprague River is named for this leader, but his home was farther up Sprague River (Court of Claims E-344, p. 767; McArthur, Oregon Geographical Names, p. 113).

K [103]

106. Reno Transcript, pp. 68-69.

N 103 107. Elliott, Journals, vol. 11, pp. 218-220. The Warner Lakes are southeast of the Silver-Summer-Abert lakes region. We identify "Salt Lake" as Abert Lake because Salt Lake is the name used for Abert Lake by John Work, Ogden's successor, in Work's journal of his 1832 expedition (Maloney, Fur Brigade, p. 11).

108. Maloney, Fur Brigade, p. 10.

109. Ibid., pp. 10-11.

110. Ibid., p. 11.

111. Ibid., p. 12.

K 103 137 222 112. Chewaucan Marsh takes its name from Klamath tchua, wild potato, plus keni, meaning locality or place. The wild potato is generally known in Oregon and Washington as the wapato, arrowhead or sagittaria (McArthur, Oregon Geographical Names, p. 112). Possibly it was this the Indians had been digging.

113. Frémont, Report, pp. 208-209.

114. Ibid., p. 209.

115. Ibid., p. 212.

6: Wheeler-Voegelin E-4 (no date) 1955-56
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N 101 referred to as "Piutes;" direct questioning will, however, elicit another name — Yahuskin. Pete Paulina, for example, when specifically asked at a court hearing in 1927, perfunctorily admitted to being a Yahuskin; so did Bob Foster, another witness also living at the Piute Camp near Beatty.[247] "Piute" and "Yahuskin" may have become synonymous several decades ago; Inspector James McLaughlin, writing in 1910, refers to the Piutes of the Upper End of Klamath Reservation as the "Ya-hoo Snakes or Ya-hoos-kins" and the "Ya-hoos."[248] Such a confusion of names on the part of White interrogators and authors is regrettable, to say the least.

N 114 The only ethnographer who has visited the present day Northern Paiute on Klamath Reservation is Isabel Kelly, who spent five days at Beatty, Ore., in 1930. Kelly states that "The Beatty band N [622] [of Northern Paiute] is known as the Go?y'atikad^{ii}, Freshwater crab eaters, a designation which is post-reservation in period. N [166] The members of this band came originally from Summer and Silver Lakes, Oregon, where they were known as the Dühü'tcyatikad^{ii}, or Deer eaters."[249] Kelly obtained some folk tales and one N 115 historical narrative about Tcháktot from Beatty informants;[250] also some ethnographic data from Dr. Sam Wata, a former Northern Paiute shaman who in the early 1860's had lived at Silver Lake.[251]

N 181 According to what I was told in 1952 by Klamath Indian Agent E. J. Diehl, the Piutes on Klamath Reservation today are noticeably conservative, in comparison with the Klamath and Modoc parts of the Reservation population.

(To be concluded)

Notes

K N 101 114 140. Since Part 1 of this paper appeared, additional archival material was found which establishes an historical continuity for the Walpapi Snakes, possibly from 1859 onward, but certainly from 1864 up to the present. This new material, which is included in the present Part 2, also goes far to confirm identification of the post-Treaty Yahuskin as a Klamath group of upper Sprague River Valley.

6: Wheeler-Voegelin E-4 (no date) 1955-56
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K 101 243. Note that even Ivan Applegate here uses "Klamath Indians" instead of "Yahooskin Snakes" for the Klamath group under Barcley LeLu at Yainax.

N 101 621 244. The hundred and fifty Snakes would be Tchâktot's Walpapi Snakes, since it is expressly stated that Ocheo's people did not go. NA. BIA. OS. Letters Received. Ivan D. Applegate to A. B. Meacham, Yainax, March 31, 1872.

245. NA. BIA. OSFP. Letters Received. L. S. Dyar to E. P. Smith, Klamath Agency, July 21, 1873.

N 115 361 246. Namely, David and Roy Chocktoot, and Susie Chocktoot Archie (Kelly, Surprise Valley, p. 69, Northern Paiute Tales, pp. 364-365; Court of Claims E-344, pp. 406, 856); also Pete Paulina who was born at Silver Lake ca. 1866 or 1867 (Court of Claims E-344, p. 997).

247. Court of Claims E-344, pp. 406, 997.

248. My Friend the Indian, pp. 320, 326.

N 114 166 249. Kelly, Northern Paiute Tales, p. 364. Kelly would have been more accurate had she said that they came from the Silver-Summer lakes region in 1867 and 1868.

250. Kelly, Northern Paiute Tales, p. 364; Surprise Valley Paiute, pp. 205-206.

251. Court of Claims E-344, pp. 997-998.

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

Oregon were known to the Nevada Paviotso only through their Surprise Valley friends. To the east, the Paviotso had contacts solely with their immediate neighbors, the Western Shoshoni. Their relations with these people, however, were never so intimate and friendly as with the Northern Paiute of California. The Paviotso claim that the Bannock once were associated with them, but that these people moved east in search of the buffalo. It is doubtful whether the Paviotso and Bannock were in communication with each other in the period immediately preceding white occupation. The Southern Paiute, the Ute groups, and other Shoshonean peoples of the Basin were not known to the Paviotso.

The Paviotso have a culture which is usually regarded as Great Basin, but our present knowledge of this region is far too scanty to enable us to state just how typical of Basin culture are Paviotso customs. In their economic life, the wild products afforded by the habitat are utilized. Hunting, fishing, and gathering wild seeds and roots provide the food supply. Houses are simple but well-constructed, mat-covered and dome-shaped. Before the recent introduction of the Plains type of garments, clothing was negligible—a breechclout for men, a single apron in front or a double one front and back for the women, supplemented in the case of both sexes by woven skin robes and moccasins.

The social, political, and religious phases of Paviotso culture are likewise simple. The family is the basic unit in the social, as well as the economic, life. The five Paviotso bands are loose, localized, named groups with head-men or chiefs who have only advisory functions. Ceremonial performances are meager and mostly confined to shamanistic curing.

A great deal of the Paviotso culture has disappeared under reservation conditions. This is particularly true of economic life and material culture. Nevertheless, many social customs and religious beliefs and practices persist. Shamans are still common, and curing performances are frequent. Consequently, it has been possible to obtain accounts of a living religion from both shamans and laymen.

A brief statement on the sources of the material presented here may give some notion both of the value of these data as a basis for an accurate picture of the Paviotso complex and of their use-

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

fulness for comparative purposes. Three shamans, Dick Mahwee and Joe Green at Pyramid Lake, and Rosie Plummer at Schurz on the Walker River reservation, were very willing and intelligent informants. Joe Green spoke English sufficiently well so that an interpreter was not required. An interpreter was necessary in working with both Dick Mahwee and Rosie Plummer. However, Dick Mahwee had spent several months in 1914 at the University of California Museum of Anthropology at San Francisco, acting as an informant in linguistic studies. This was a number of years before he became a shaman. As a result of his experience in San Francisco, he was well aware of, and sympathetic toward, the aims of ethnographic investigation. He had acquired also a limited knowledge of English which enabled him to check the translations of the interpreter. Frequently he stopped the interpreter in his English renditions and insisted on a re-phrasing or a correction of a misstatement. This, coupled with a very sincere desire for accuracy, gives to the material recorded from Dick Mahwee a high degree of creditability.

Daisy Lopez, who acted as the interpreter for Rosie Plummer, was very intelligent and sympathetic. She had an unusually good command of English; in addition to a far better knowledge of the Paviotso language than is usual among the younger generation. The usefulness of Daisy Lopez was not, however, confined to interpreting. As she was the daughter of Rosie Plummer and had been constantly with her mother, except for a few years spent at school, she was well informed on much of the aboriginal culture.

As has been noted, Joe Green did not require an interpreter. He at one time acquired power, but through a misadventure described below had lost it. Joe was one of the most intelligent and conscientious of all the informants and he took an unusually active interest in the work of recording cultural data. Well liked and respected by his fellow tribesmen, he was able to obtain the help of others when information of which he was unsure was requested of him. This service was of considerable value, as many of the older people disliked talking to strangers. Joe Green thus made it possible to tap a number of rich sources of material which would have otherwise remained unexploited.

Important as shamans were in giving information, they did not

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

115 provide all the data on this phase of the culture. Full accounts of shamanistic beliefs and practices were recorded from six well-informed laymen, about half of whom spoke English, the others requiring interpreters. Finally, many of the statements made by both shamans and non-shamans were checked with some fourteen or fifteen additional informants from whom only fragmentary material on shamanism could be obtained.

621 Before the intrusion of the whites, the Paviotso of western Nevada lived in five named, loosely organized, localized bands. The [131] geographical centers for these semi-nomadic groups were the five lakes of the region: Pyramid, Walker, Humboldt, and Carson Lakes in western Nevada, and Honey Lake a few miles west of 128 the Nevada-California state line. Data on all aspects of the culture were recorded from informants belonging to each of these localized groups. A careful scrutiny of this material, both that on shamanism and on the other phases of the culture, shows no significant cultural differences among the bands. Differences that appear in the accounts—and this is particularly true of the data on shamanism—seem to be the result of individual interpretation rather than cultural distinctions among local groups. In short, the loose localized bands of the Paviotso prove on investigation not to be separate cultural units. Therefore the Paviotso embracing these five so-called bands will be treated here as an ethnic unit.

771 The most important aspect of the religious life of the Paviotso 756 is shamanism. There are other religious beliefs and observances [782] also, as for example praying to the sun for success in the hunt, for relief from pain, for protection against the evil consequences of dreams, or for well-being, belief in the efficacy of charms, and the slightly religious tinge of the round dances. But all of these play a minor rôle in the religion of the Paviotso compared to shamanistic beliefs and practices.

776 The world in which the Paviotso live is full of animate beings unseen in a workaday experience. The spirits of animals, birds, and insects, spirits that live in certain caves in the mountains, water-babies that live in water-holes and in the lakes, the spirits of the wind, clouds and thunder, all can talk to man and assist him in his struggle to gain a living, to preserve health, and to cure sickness.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

sawa-kate, "sage-tip," name of Winnemucca mountain. Handbook gives Sawagativa, "large hill," as the band about Winnemucca.

idza'a-teaga-tekade, "Coyote-canyon-eaters." Name taken from a canyon near Unionville, where there are many squirrels. Equivalent of Itsaa-tiaga of the Handbook.

kepA-tekade, "squirrel-eaters" of Granite Spring valley.

toi-tekade, "cat-tail-eaters," the Indians of Stillwater slough. Natches knew of Indians living on a sand hill in the level plain near the stage station. Within half a mile of the slough there are many sand hills which were formerly inhabited, especially by the people who fought Wolf and Coyote (see page 161). The Handbook gives Toi-wait as a band of 400 living in 1870 about the lower sink of the Carson. kusi-pa'a-tepiwakayukU, "muddy-water-village," is a more correct orthography of Kosi-pa-tuwiwagaiyu, "muddy water place" given in the Handbook as a band, but more properly a village.

woitsi-tekade, "Wadsworth-eaters," the people living on Truckee river near Wadsworth, which has the Northern Paiute name of woitsi.

kuyui-tekade, "sucker-eaters" of Pyramid lake. The Handbook gives the same name Kuyui-dika as a band living near the site of Wadsworth and otherwise known as "Wunamuca's band."

nodi-tekade, "Mason valley-eaters," probably the same band as those called in the Handbook the "Pam-mi-toy, 'western tule eaters.' A Paviotso band formerly in Mason valley, W. Nev.; so called because a lake in this valley, now dry, formerly yielded tule." However, toy is the cat-tail, *Typha latifolia*, not tule.

agai-tekade, "trout-eaters," of Walker lake.

MANNER OF LIVELIHOOD

Gilbert Natches, the Northern Paiute informant, said that he was born to the north of Humboldt lake, at Toy. The name of the place is ô-tI-ga-du-tU, which is presumed to be site 6 of plate 1, although ô-tI-ga-du-tU is also the name for the gravel ridge opposite Toy (see sites 7 and 8 and dotted areas of plate 1). The band of which Natches was a member lived at this point and sometimes at the outlet of the lake. From these bases the band journeyed far and wide with the seasons.

Hunting.—Game was hunted more or less in all seasons. In early spring they went to the mountains to get ground squirrels. It was not

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

224 stated what mountains, but it is presumed that the Pine Nut mountains east of Carson sink furnished their principal supply. Granite Spring valley, northwest of Lovelock, and Coyote canyon, near Unionville to the northeast of Lovelock, were noted for ground squirrels, but appear to be the territory of other bands of Indians. It is probable that various mountains were visited to get small game. Two Tips was especially mentioned as a place where they got woodchucks.

411 224 [824] In shooting birds, rabbits, or any small ground animal, arrows tipped with the hard greasewood, *Sarcobatus*, were used; never arrows tipped with stone, which were reserved for large game. Different tribes made their arrows differently, so as to know them. Natches was of the opinion that Northern Paiute arrowpoints were always small. He thought that the spearpoints obtained in the valley must be the work of another people, who will be mentioned later under the [226] heading Myths. The Bannocks had spears, but Natches never heard tell of Northern Paiute using them; neither did they spear fish.

224 [115] Sarah Winnemucca Hopkins[1] mentions the hunting of bighorn sheep, deer, and antelope. The antelope, which fed on the low grass plains in herds during winter and in the spring as late as April, were said to be "charmed" by two men who went around the herd on five successive nights with torches made of sagebrush bark. Half a dozen large mounds of sage brush were built, near which at early morning and again at evening smoking, drumming, singing, and other magic acts were resorted to. On the fifth night the antelope were said to be charmed so that they followed the men with the torches up to the piles of brush where they could be easily killed. Though the Indians believed that success was due to magic, in reality the animals were made victims of their own curiosity.

[178] After the Indians came into possession of horses they would chase [231] deer and antelope into the valley, and when one horse gave out another man with a fresh horse would be ready to take up the chase.

Trapping.—It would seem that much of their small game was obtained in traps. Traps were also made weighted with stones sufficient to kill coyotes, wolves, and wild cats. For the smaller animals a single large stone with a flat undersurface was tilted and set with one edge against an upright post so as to easily become loosened and crush the animal beneath (fig. 25*a*).

[113] [1] Life Among the Piutes: Their Wrongs and Claims. Edited by Mrs. Horace Mann, and printed for the author. Boston, 1883.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

PREFACE

A CULTURE-ELEMENT SURVEY consuming four months among the Northern Paiute and Washo in 1936 and another one among the Ute, Goshute, and Southern Paiute in 1937–1938, for the University of California, prepared me for this study. Among the Ute, I attended three peyote meetings, gaining information that way and also in other ways concerning the peyote cult. I incorporated the material in a paper entitled Ute Peyotism, accepted for publication by Anthropos. The chance encounter in a Ute peyote meeting at Randlett, Utah, with Ben Lancaster, who introduced peyote to the Washo and the Northern Paiute, and Sam Dick, his first convert and principal assistant, facilitated subsequent research.

My first experience with Washo-Paiute peyotism was made possible by Dr. S. F. Cook, who invited me in July, 1938, to accompany him on a field trip. On that expedition we talked of peyote with Indians from Reno to Bishop, and made fruitless inquiry concerning it from Bishop, around the southern Sierra Nevada, to Yosemite. We were fortunate in being able to attend a peyote meeting conducted by Sam Dick near Mono Lake. As a result of that short visit in July, which revealed the possibilities of more intensive study, I received a grant from the University of California to allow me to spend five weeks, beginning October 14, 1938, among the Washo and Northern Paiute. The greater part of the data in this monograph was obtained at that time. It was then I attended another peyote meeting, conducted by Ben Lancaster at Carson City.

I wish especially to thank Dr. A. L. Kroeber and the other faculty members of the Department of Anthropology of the University of California who made possible the field work upon which this study is based. Special appreciation for assistance and hospitality is due Miss Alida C. Bowler, Superintendent of the Carson Indian Agency, and Indian Service employees who assisted me on innumerable occasions. To my Indian informants I owe a considerable debt, for they gave freely of their time and information.

Much assistance and encouragement have been received from several colleagues who have patiently listened as I expounded my views or who have read and criticized parts of my manuscript. Besides my dissertation committee comprising Professors A. L. Kroeber, Carl O. Sauer, and R. L. Olson, I owe thanks to Professors J. Gilbert McAllister and George Engerrand, of the University of Texas, Professor R. H. Lowie and Dr. T. D. McCown, of the University of California, and Dr. Homer G. Barnett, of the University of Oregon; and to Dr. Demitri Shimkin for placing at my disposal material concerning peyotism among the Wind River Shoshone and has otherwise aided me through stimulating discussions.

I also wish to thank the following ethnographers who supplied data for the peyote element distribution list in Appendix II: J. Gilbert McAllister, Weston La Barre, E. Adamson Hoebel, John A. Noon, Erminie W. Voegelin, Alexis A. Praus, Fred Voget, Demitri Shimkin, and Carling Malouf.

Mrs. C. A. Block, Editorial Assistant, Anthropology Department, University of California, worked over the manuscript several times and her invaluable assistance is greatly appreciated. My wife, Lenore, has given editorial and stenographic aid.

O. C. S.

15c Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

Frontispiece

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KITTY JOAQUIN
1954

[Facing P. i, A]

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PREFACE

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This report on the ethnography of the Honey Lake Paiute has been little more than an objective recording of data as obtained from the informants. No correlations, comparisons or contrasts with data obtained by others has been attempted here. It is fully recognized that much more can be done with the data gathered but one's work must sometimes be arbitrarily terminated. The original concern of this endeavor was to chart the territory of this group of Paiute people as an aid to the archaeological investigations being carried out in their region. This was done, but, in doing so, an interest in other aspects of their society was whetted. As the investigator's interest grew so did that of the informants! If these investigations serve no other purpose than to give some measure of enjoyment and understanding of a past way of native life to those who may read, then I shall have been repaid for what effort I may have put into this work. Actually, I have been repaid many times over by the friendship and kindness that have been shown me by Kitty, Gladys, and the other Wadatkuht people I had the good fortune of meeting and visiting. I am ever-grateful to Kitty and Ike for allowing me to remove myself from the present and go back in time to a different world which is now gone forever. My glimpses into the past were fleeting and clouded by my own inadequacies, but none-the-less, very rewarding. My contact with the Honey Lake Paiute has given me much pleasure and I ask their indulgence in those areas of this work which lack the details necessary for providing a richer and more meaningful illumination of their history and former way of life.

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INTRODUCTION

As archaeological investigations in the Honey Lake region of Lassen County, northeastern California, progressed (Fenenga and Riddell, 1949; Riddell, 1956; 1958) it became apparent that it was important to have an ethnogeography of the region in order to provide a base line for the archaeological interpretations. To obtain this information remnants of the indigenous Paiute band were visited intermittently over a period of several years. The results of these visits were a relatively complete ethnogeography of the territory of the Honey Lake Paiute and a fairly detailed account of the group's subsistance activities. In addition to this it was possible to get information on many other aspects of both their aboriginal and post-contact life.

Information concerning the ethnogeography of the Honey Lake Paiute primarily was obtained from Ike Northrup (Tabük... "Cottontail"), who was born about 1870 at the native camp of Kanō pana wuina ("Rabbit trail coming down") at the north end of Secret Valley (see map, Territory of the Honey Lake Paiute).

Additional information and confirmation of Ike Northrup's data was obtained from Susy Buster who was born about 1860. Susy's mother was a Pit River woman who had been captured by Susy's father, a Honey Lake Paiute. Susy Buster, who also served as Stewart's informant (Stewart, 1939, p. 138), died at Susanville in 1951. Ike Northrup died in the same town two years later.

Most of the ethnographic information presented in this report was obtained from Kitty Joaquin with the aid of her daughter, Gladys Mankins, who acted as both interpreter and informant. Helen Joaquin, Kitty's sister, also contributed information at various times. Joaquin, who was the father of Kitty and Helen, was the last headman of the Honey Lake Paiute. He died in 1935 (Stewart, 1939, p. 138) and the two women in 1954.

The ethnogeographic data were obtained through a grant-in-aid by the Department of Anthropology, University of California, Berkeley, in the summer of 1951. My own funds were used to obtain a portion of the ethnographic notes given herein. Specimens collected are housed in the University of California Museum of Anthropology, Berkeley. Special thanks are here given to Dr. T. D. McCown, Department of Anthropology of the University of California, Berkeley, and to Professor

escape, but while in the water he was shot through the body by a soldier, John Malroney. Killed at this time was Joaquin's brother. Joaquin escaped and was cared for by the others who had gotten away. For the remainder of his long life Joaquin felt bitterness toward the whites and the Maidu. 175 648.

Upon another occasion soldiers captured two Paiute men at a place on Susan River called Wutsono ihd (called this because of the whirlpool found there). This place is now called Soldier Bridge and is about one mile west of Litchfield where the old highway used to cross the river. The relatives never learned what happened to these two men as they were never seen again.

Incidences such as those just related provide testimony from the Indians that contact between the settlers and the Indians was not always peaceful. The Indians coveted the settlers' livestock and other possessions, and the whites wanted the Indians' homeland.

BOUNDARIES AND POPULATION

The boundaries between native groups, both in California and the Great Basin, can seldom be regarded as we regard our own well-defined political boundaries. If one is able to get precise boundary locations from informants of one group he will usually find that these boundaries do not always coincide with those accepted by a neighboring group. The boundary lines given in this work of necessity must be somewhat arbitrary. Decisions for the location of the Wadátkuht boundaries are based on several factors. The names and locations of Wadátkuht camps and villages are of prime importance in deciding whether a certain area belongs to the Wadátkuht or to some other group. It was on just such evidence, a village name, that I have placed the Horse Lake area into Wadátkuht territory. In doing this I find that I am in agreement with Merriam (1926) but not with Kniffen (1928). In all fairness, however, it must be stated that the Pit River people regularly visited Horse Lake, which agrees with Kniffen's statement. Another criterion for my locations of Wadátkuht boundaries is the statement of my informants who were able to precisely differentiate between their territory and that of their neighbors. Accepting these statements uncritically, however, involves an element of danger because an informant occasionally would dogmatically state that some area or physiographic feature belonged to his group, yet be unable to substantiate 13 114 115

Wadátkuht

131 His claim. For example, one Wadátkuht informant said re-
114 peatedly that the Susanville area belonged to them, yet she
115 could not give any camp or village names within the area. Maidu informants, however, gave the names and locations of a number of Maidu villages in that area. On another occasion a Washo informant stated that the Washo territory extended as far north as Susanville, yet could not give the names or locations of any Washo villages in that area despite the fact that he did know the region south of Doyle. Similar conflicting statements were recorded from various informants, so one cannot always rely upon what an informant claims for the territory of his particular group; instead one must rely upon names and locations known by the informant.

In most cases the informants were sincere when they gave what they considered to be the boundaries of their group's territory. But it seemed to be a rather common occurrence for an informant to consider as his group's territory those areas of his neighbor's in which the first group made hunting and gathering forays. In drawing the boundary lines for the Wadátkuht an attempt was made to avoid these pitfalls. I did not include those peripheral areas periodically visited by the Wadátkuht and for which they had no camp or village names and for which they could provide no names for the physiographic features. I have tried, however, to note the use of these areas by the Wadátkuht.

131 The eastern boundary of the Wadátkuht territory can best be placed on, or in close proximity to the California-Nevada state line. The eastern neighbors, thus, would be their relatives, the Kuyuitkuht. The southern tip of the Wadátkuht territory extends to Doyle where Washo territory begins. Proceeding northwest of Doyle along the crest of the Sierra the boundary extends to the vicinity of Thompson Peak where it turns directly north. Although some groups of Wadátkuht crossed the summit, or crest of the Sierra into Dixie Valley, Plumas County, to gather products growing there they did not claim this area because it was only used for relatively short periods of time. They called it TasuP, meaning "Wild game place". This region can be considered to be an area of mutual use by both the Washo and the Wadátkuht, and possibly by the Maidu. Gladys Mankins said that it belonged to the Washo.

At Thompson Peak the boundary line runs north to Horse Lake with the Mountain Maidu territory lying to the west as far north as Antelope Ridge a few miles northeast of Susanville. North of Antelope Ridge the Pit River people are the

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to produce powder which was mixed with water before being applied. Black paint, yadubi, was dug from the ground. 386

Skin Dressing. Deer's brains were boiled and dried and put away in a bag and kept until needed for use in tanning hides. When a deer was skinned the hide was left to dry for a bit and then soaked in water for about a week, until the hair began to slip. It was then taken from the water and a deer rib knife, pǒwhanuhn°, was used to scrape the loose hair off. 281

The dried brain, which had been stored, was dissolved in warm water and then the hairless hide was put into the solution and rubbed with the hands. This rubbing continued intermittently for several days until water would run through the hide. It was then removed and one end tied to a post and a stick put through the other end and twisted to wring the water from it. The damp hide was then warmed near a fire while it was stretched and pulled with the hands and feet. This latter action thinned and dried the hide. It was then placed over a smokey fire with the skin forming a sort of conical tent over the fire. The smoking process took about one-half hour, and the hide had to be carefully watched at this time until the color was just right. Willow or cottonwood was used for fuel, although oak was sometimes used.

The act of tanning a hide was called tusung oiya. White buckskin was made the same way as was the smoke-tanned buckskin except that the smoking process was not done.

When the hide was first removed from the carcass a rough stone about the size of a mano was used to clean the inner surface. This same stone was used during the tanning to "clean the skum off". Tanning a hide took at least three days, with softening the hide while drying it being the most tedious. The tanning of hides was done by both men and women. [413] [462]

Kitty said her father, Joaquin, smoked hides by sewing a piece of canvas to the skin along one edge. The canvas was pegged to the ground around a smoking fire-pit and the skin pulled up to a cone by a rope thrown over a limb.

Weapons. The best information with respect to the manufacture and use of the bow and arrow, as might be expected, was obtained from Ike who had used them when he was young. The bow was called aduh and was generally made of juniper, wapi. It was usually about three feet long, or as Ike said, 411 [115]

Washo NT20

APPENDIX A

WASHO ETHNOGEOGRAPHIC NOTES

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The following ethnogeographic notes were obtained from a Washo shaman, Harry Wilson, whose home was near Doyle, California. The native name for the former Washo village at this place is Mehltútumi wadaiyo ("Shady Place"). These notes were made during a visit of several hours on the 27th of July, 1951. Harry Wilson died in 1954.

1) Dihsuhm - the name for Honey Lake, and has reference to the seeds gathered there. It is quite likely that these seeds are the important wada seeds of the Wadátkuht Paiute.

2) Tahalálak - Hot Springs Mountain.

3) Weodalak - "Warm Mountain", the name for Ft. Sage Mountain. The word for mountain is dalak.

4) Gewuhtmuhlához - "Coyote Jump Across", the name for the creek on Jim Miller's ranch near the Red Rock Canyon turn-off.

5) Hewogosuhm - no data were obtained for this term, but it may be a place name lying in the vicinity of the preceding and following named places.

6) Daowonga - "Lake", the name for the playa now called Alkali Flat where Scott's Station is located.

7) Mashoni - the name of a creek located on a hillside on the east side of Reno junction.

8) Utsudalak - the name for a mountain northeast of Hallelujah Junction. Utsu is a weed that is unbreakable when green.

9) Tsemiungadalak - "Sand Mountain", on the east side of Hallelujah Junction.

10) Dawioshuhdima - the name of a spring on the east side of the county road where it crosses the summit on the Red Rock road.

11) Bokodalap - this is the name for the mountain on the west side of Winnemucca Valley, and on the east side of

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Plate 1

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a. Kitty Joaquin

b. Kitty Joaquin and her daughter Gladys

c. Lena Joaquin Cabrio

d. Grant Servilleon

e. Gladys Mankins, Kitty Joaquin, and the Northrump

[End Plate 1]

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

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Plate 2

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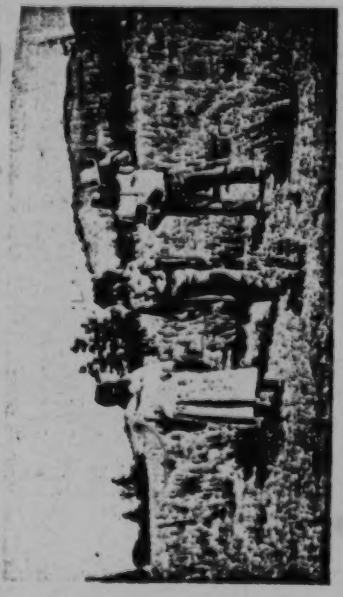
● [115]



b. Kitty Joaquin, Gladys Mankins, and the Northrump at Matú

d. House pit at Matú

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857

a. Village at Matú

c. Slide at Matú

[End Plate 2]